Stri Dharma

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NOTES AND COMMENTS

A Step Forward for Women in Behar and Orissa

A Reformed Municipal Act has just been passed in the Behar and Orissa Legislative Council. In the Bill as originally framed women were altogether excluded from the Municipal Franchise, but with great difficulty, in its Select Committee stage, a clause was incorporated whereby women having certain educational qualifications (Matriculation, Samskrit or Arabic title examinations) were recommended to be granted the franchise. This clause gave rise to a very animated discussion when it came up for ratification by the Legislative Council. An old Muhammadan member moved its deletion. His motion was, to the great relief and satisfaction of its supporters, defeated by a majority of 31 votes to 19. Then a plucky attempt was made to get the vote for women *on the same terms* as men get it, *i. e.* on the purely property qualification. This was moved by those constant supporters of women's rights in Behar, Babu Devaki Prasad Sinha and Rao Bahadur Purnendranath Sinha, but it was defeated by a majority. An attempt to grant the opportunity of voting to European and Indian Christian women only was justly defeated and then, after an eloquent speech by the Hon. M. S. Das in support of the Select Committee's recommendation the suffrage clause was retained in the Act. It was very satisfactory to find that eight Orissa members, who last November voted against women getting the Provincial Council suffrage, this time voted for this reform. On general principles it is not desirable that women should be allowed into citizenship on unequal and more stringent terms than men. For that reason one is glad that the equal terms amendment was brought forward and that it put on record that a substantial number of members desire more than what has been given. Behar is, however, a Province where such exceptionally strict purdah prevails and where women's education is so backward that one must be glad that a first step, even though so limited, has been taken, as it is the earnest of further extension in the future. It will be remembered that the Women's Indian Association had an organiser working in Behar for two months last year and Patna Branch of the Association was then started, of which the President was Miss S. B. Das, whose father may be said to have won this victory for the Behar women. All these things helped to bring about a change on which Behar is to be congratulated. It has given a lead to the elder Province, Bengal, whose Council will soon be tested on its own Calcutta Municipal Bill.

The Death of Sir Vithaldas Thackersey

Indian womanhood has suffered a grievous loss in the unexpected and early death of its most munificent benefactor, Sir Vidhaldas D. Thackersey. He took a particular interest in the progress of women in Poona and Bombay, and endowed the Indian Women's University, started by Professor Karve, with the princely sum of over twenty lakhs of rupees. The Seva Sadans of Bombay and Poona have been constant recipients of his benefactions and one of the last schemes into which he poured his energy and money was the Bhatia Mother and Child Welfare movement in Bombay. *Stri-Dharma* also mourns in him a interested donor to its Publication Fund. He was a member of the Legislative Assembly and a tower of strength to the non-official side through his vigorous and informed criticism of Government's exchange and currency policy. In philanthropic, political and commercial circles his passing away will leave a vacancy that will not easily be again filled. Everyone's sympathy goes out to his young and charming wife, to whom he was such a knightly companion, encouraging her in her love of games (she is a exceptionally good badminton player) and in her interest in knowledge, travel and social functions.

Sweet Girl Graduates

Convocation Days are now being held in all the University cities and it is a thrilling sight to see the number of young women who are now annually taking their Degrees on terms of perfect equality with men, and who though numerically very few in proportion to the men graduates still hold their own in gaining distinctions, indeed proportionately far surpassing the men. In Calcutta a young Muslim lady, Sakina Farrikh Sultan Muyayidzada, has passed the B. A. examination this year with First Class Honors. Her sister stood first in the preliminary B. L. examination, securing the highest marks in Roman and Hindu Law. In Madras two women graduates took second and third place in the six only First Class Honor passes in English. Further information will doubtless tell of equal successes in other Universities and they all go to

swell one's pride in one's sex and in the high intellectual ability of Indian womanhood. It is gratifying to record that in each Convocation the greatest enthusiasm of appreciation shows itself on the appearance of the women candidates to take their Diplomas from their Chancellor. In Madras there were over 1,400 men Graduates in the Hall and they rose to their feet to a man to cheer the forty women who had secured their Degrees. It was entirely indicative of the chivalry that exists in Indian manhood and its desire that women should have all the benefits of education.

Women Graduates in Medicine

At an At Home of old graduates to welcome the year's new graduates held in the Women's Christian College, Madras, an eloquent appeal to students to take up Medicine was made by Dr. (Miss) Beadon, the Superintendent of the very large Women's Hospital in Madras. She deplored the fact that there had been only one woman graduate in Medicine for the Presidency this year and only 20 men. At present there was only one man doctor for every 100,000 people and probably only one woman doctor for every million. In Western hospitals there are always some newly-graduated doctors attached for a few years to the hospitals who spend their time in research work of a most important kind. In India the work of this kind was second to none in the world in men's hospitals, but there was not a single woman doctor available for this kind of work on which so much prevention of disease in the future depended. She instanced further that seven Hospitals for women had to be closed in Madras Presidency for lack of women doctors. She pointed out the advantages of the independent life a doctor may lead in private practice: the many posts that would always be open to trained medical women as Health Inspectors, as Medical Inspectors of children at schools under the Compulsory Education Schemes, or as Superintendents of hospitals. The Degree course was undoubtedly long but an advantage in entering for Medicine was that the entrance examination was very easy for women. On humanitarian and philanthropic grounds even more than on personal grounds she urged the graduates to take up Medicine as their post-graduate subject and to persuade other girls to dedicate themselves to healing. It was an appeal that needs to be trumpeted all over India.

Baby Rescue Work

A National Baby Week was recently held in England and it published reports which should encourage workers in this same cause in India where the infantile mortality is twice that of England in 1911. In that year when infant welfare work was practically non-existent 130 babies out of every thousand died in England before they were a year old. (It is stated that 600 out of every 1000 is the rate in Bombay City and over 300 out of every 1000 in India generally). In 1921, when there were well-organised English health visitors and welfare centres, only 83 out of 1000 babies died. How long will it take India to reduce her 600 and 300 to 83?

A Woman's Memorial to the Viceroy

Miss S. B. Hazra, B. A., B. L., of Patna, has presented a memorial to H. E. Lord Reading, laying before His Excellency the state of the present law which caused the Patna Judges to disallow her application to be allowod to enroll as a pleader. In it she ably displays all the arguments upholding her claim both from the academical, human, and pardanashin points of view. Elsewhere we give extracts from the Memorial. During the coming session of the Indian Legislative Assembly, Dr. Gour will introduce a Bill to amend the Legal Practitioners Act and readers who know Members of the Assembly are asked to secure their support for this Bill. Its passing will remove many difficulties from women who are forced into litigation, and will in itself be an act of just dealing to women who have won their B. L. or LL. B.

Mrs. Sarojini Naidu's Illness

Mrs. Sarojini Naidu has been suffering from severe heart trouble for the last two months. Her medical attendants have strictly forbidden her from taking part in any activity whatsoever for at least another three months as her only chance of complete recovery lies in perfect rest. She is at present spending a short time in Adyar, *en route* for Tranquebar (Tanjore District) on medical advice for change of air and complete rest. It is delightful to see the motherly care with which Mrs. Besant looks after her invalid guest. All join in wishing her a complete recovery.

Our Editor in Australia

Mrs. Jinarajadasa is spending several weeks in each of the large Australian towns, throughout which her husband is conducting a popular and valuable lecture tour. She addresses meetings of various Ladies' Societies in almost every city and her favourite subject is "Indian Women Past and Present." The subject attracts much attention and the Press notices of these lectures are most favourable. Our Editor expects to return in November to India where her deepest interests and affections ever remain. She will be warmly welcomed back.

Examinations in Music

The Acting-Editor has met the distinguished examiner in Western music sent to India by the Trinity College of Music, London, to examine locally for their certificates. She was surprised to learn of the thousands of girls throughout India who study for these examinations and obtain passes in the various grades. They are chiefly Anglo-Indian girls but each year there are increasing numbers of Indian girls. When, oh when, will the noble and ancient system of Indian music become equally well organised and hold *its* public examinations for graded and coveted certificates?

MOTHERHOOD.

BY I. DE MANZIARLY.

[EDITOR'S NOTE: The writer is a Russian lady, resident in Paris for twenty years, who spent the past year in India. She spoke to a number of Women's Societies and got closely and sympathetically into touch with Indian womanhood.]

Wherever motherhood exists it is sacred and wonderful. Mothers of all countries, of all castes and creeds, understand each other. Motherhood is a true universal element on earth, but like every thing else, the comprehension of it, the dealing with it, can be greatly improved.

What is a mother? A woman who had a child? Oh! no, it is not so simple as that. Some women with children are not true mothers and many women without children are mothers at heart. It is not a physical question, the psychological principle is its determinant.

A mother is the giver and fosterer of a new life, and not only the creator of a new body. The true motherly feeling is not an instinct present in all women and it is independent of the conditions of life. Have you seen a tiny girl playing with her rag-doll? Her tenderness, her care, her kisses and hugs show the love of a mother. If this girl never marries or becomes a child—widow, the feeling in her heart remains the same—she possesses love and will emanate it in some way. When we speak of motherhood we must think of this hidden love which permeates humanity and soothes many sorrows. We must deal with the whole psychological factor and not only with the physical factor.

A real and true mother loves all children, not only her own. And now let us first consider the childless mother. Many women have no children: in Europe the unmarried women, in India the child—widows, and all those other women who have no children from many reasons. These women are often profoundly unhappy; they see in their fate a misfortune and even a curse. If only they could understand how wrong they are and how a mere physical fact blinds their spiritual understanding! It is true there exist many women without children, but it is equally true that there exist many children without mothers. Is it not possible to make them meet and so give them happiness? The objection you often hear is that it is not the same thing to adopt, or to nurse, or to educate a child who is not your own. But is it really the main thing to give birth to the body? Or is the main thing to have the guardianship of a soul trusted to us? This conception means a step higher towards divine love and spiritual understanding and brings us nearer to the true realisation of life. There exist nurses and teachers who make ideal mothers for a greater number of children than the largest family consists of. They become univeral mothers instead of personal ones. One should look upon the childless condition as an opportunity, and not make it a source of unhappiness. There exist sacred professions of teachers and nurses and directresses of orphanages open to all. Blessed are loving hearts, and opportunities to pour forth love are found everywhere. Are the streets not full of lonely children? No limits exist for our tenderness except the limits of our personality.

But if we have children of our own, we have to develop real motherhood in ourselves and not think that we already possess it to perfection. If all women were perfect mothers, humanity would be perfect too.

What is then our duty towards our children? To enrich the life of the child, the physical life as well as the moral and intellectual.

It is our duty to be healthy ourselves and to give strong bodies to our children. A mother must know how to look after herself as well as her child. It is sad to think about early motherhood in India. How can a girl who is a child herself know what is good for herself and her baby? What sufferings must these conditions involve, how many victims must they create! It is sad to think that this is going on and going on without being stopped.

Every young mother who has suffered herself should do her best to prevent her daughter from suffering in the same way. Do not let us be afraid to speak of the evils of life and make them known—they must be known in order to be changed. But before anything else *let us have definite opinions* about things. Where the suffering of thousands is concerned, indifference is a crime. We have no right to be indifferent. Our opinions may be wrong, but they appear right to us and we must be able to give our reasons for them and be ready to defend them. If the outer conditions of life have to be changed, the change must begin in the consciousness. Every mother must possess a clear idea and a definite opinion about early marriage. Do not think "what is the use of having an opinion if we have no voice, if the men do not consult us, do not listen to us".

Very often men do not consult women because the women have no opinion, no ideas, because they are like unconscious children. If men know that a certain opinion exists among the majority of women, they will consider it. And then—men—what are men? Every one of them begins by being our own baby, our son. Do you think a son ever forgets what his mother tells him? Do you think that a son will ever forget the sorrow of his mother? If only the mothers knew their power for good through the early impressions of the children! No emotion makes as great an impact as our first emotions in

childhood, they count during the whole existence. Our little boy will be a father in his turn and will avoid the suffering of his mother for his own daughter. If this question of physical suffering could be altered a great thing would have been achieved.

But the mother has not only to give a strong body to her child, she has to give him or her a strong soul and a strong spirit too. Every mother, all parents, have to dream of having children superior to themselves, "my child will be and will do what I could not achieve," and in this way the highest step of the ladder thinking will be reached. To stop the child at our own limitation is to be retrogade. Parents have to provide the best opportunity for their children in the direction in which their capacities lead them. The mother is the first confidant of their secrets and has to guess their inner aspirations. Does there exist a joy greater than to watch the awakening of the soul of the child; to begin to understand the way of our child's soul pilgrimage and to help it towards its own shrine; to guide its steps, to comfort it, to help it and to see its unfolding and realisation?

Our children can be the joy of humanity if we understand their ways. If we do not do our best for our children, we are not good mothers. Do we think enough of the constant influence of our presence and our example? We scold them for things taught by our own actions, for often our words are contradicted by our deeds. Are we sure that they did not learn their first lie from us? The mothers are partly responsible for the present state of humanity. To think of the influence of mothers is at the same time inspiring and depressing.

If she is the true mother, the sun of her own little universe, she will be the source of joy and strength to her children,—but she can be the source of misery and unhappiness too.

Do not let us be deceived about the value of our influence, it is immense.

Radical changes do not require as long a time as people pretend. One generation of differently educated children can change a country in twenty-five years. Japan has proved it.

A mother cannot escape her responsibilities. Better is it to know them and to accept them.

Great men and great women have generally great mothers. Let us hope then for many, many, great mothers,—let us try to be great mothers, and educate our girls to be the same in their turn.

INDIAN WOMEN LAWYERS

[Extracts from a Memorial for the Admission of Women into the Legal Profession Presented by Miss S. B. Hazra, B.A., B.L., to the Viceroy.]

The first 19 paragraphs of the Memorial trace the growth of the legal profession in India. Miss Hazra then continues.

20. The history of legislation with regard to the legal practitioners as summarised hereinabove shows, that the policy of the Legislature was to open the door of the legal profession to new classes of legal practitioners, whenever there was need for such class, so that each suitor might engage such legal practitioner as he or she might consider best, considering the nature of the suit.

21. The memorialist respectfully submits that the Legislature in providing legal practitioners to meet the wants of different classes of suitors, omitted to provide legal advisers for a class of persons,—pardanashin women,—whose legal and social status, rights in property, incidents of life, and disabilities have no parallel outside India, and this omission is to be regretted in view of the fact that the British Indian Legislature and English Judges have done much to improve the Hindu woman's legal status.

22. In the early days of British administration, a Hindu married woman's life terminated with the life of her husband. The Satee rite enjoined cremation on the funeral pyre of her husband. The Britith Government abolished this rite by Regulation XVII of 1829, in the face of opposition from an over-whelming majority of the Hindu population of the time, because it was a violation of the "*paramount dictates of Justice.*"

23. In 1856 the Legislature passed the Hindu Widow Remarriage Act, by which a Hindu widow, at the present time, can marry again and the issues of the second marriage are legitimate.

24. According to the case law of the present day, the rights of the Hindu woman, in her several stages and conditions of life, form the subject of discussions of the High Courts in India and of their Lordships of the Privy Council. Text books on the "Hindu Woman's estate" have been published and are consulted both by the Bench and the legal profession.

25. The British Indian Legislature and the courts recognise the system of pardah. The Anglo-Indian Codes describe the pardanashin ladies as "those who, according to the custom and manners of the country, do not appear in public."

26. In a large number of reported cases, in which a transfer of property by a pardanashin lady (Hindu or Muhammadan) is in issue, the person benefitted by the transfer has been called upon not only to prove the bare execution of the document, but also that the executant understood the legal effects of the documents she was executing; and in cases, where the transaction benefits her nearest relation, Courts have held it should be proved that the pardanashin executant had the benefit of independent legal advice.

27. The Legislature having recognised the particular custom of the country, by which a pardanashin lady is precluded from consulting lawyers of the opposite sex, the omission on the part of the Legislature to make provision for the enrolment of female lawyers, is inconsistent with the terms of the preamble to Regulations VII of 1793, and the subsequent expansion of the profession according to the terms of the preamble.

28. Your Excellency's humble memorialist respectfully submits that to deprive a pardanashin lady, as a party to a civil suit or a party to a criminal case, of her option to engage a lawyer of her sex to whom she could give instructions directly, amounts to a denial to a suitor of the right of choosing her legal adviser, a right which is not refused to a condemned murderer waiting his execution within the barred doors of prison.

29. There was no prohibition in the Hindu and Muhammadan law to the admission of females to the legal profession. The Calcutta High Court decision was passed before sex disqualification under English Common law was removed by the statute of 1919. The legal profession is now open to females in England, a few ladies have been called to Bar. Lady barristers, whether Indian or foreigner, can practise in the District Courts under the provisions of Act XX of 1853. Miss Sorabjee, as Justice Sir Jwala Prashad in his judgment observes, can practise in the courts subordinate to the High Court of Patna. Consequently sex disqualification cannot be a bar to the memorialist's enrolment as a pleader.

30. The memorialist respectfully begs to invite Your Excellency's attention to the observations of their Lordships of the Privy Council, in the cases of Munohar Das *versus* Bhugobuttee Debi and Girish Chunder Lahiri *versus* Bhugobuty Debia. In the former case their Lordships remarked "she had no independent or sufficient legal advice." In the latter case they observed "when documents have been executed by secluded women it must be shown that such persons have acted independently, and have been able to consult *their own legal advisers if they wished to do so.*"

31. According to the principle which regulates the relation between a pleader and his client, the pleader should take instructions from his client or persons authorised by the client. Under section 13 of the Legal Practitioners' Act an infringement of this rule makes a pleader liable to dismissal. But it was found impossible to get instruction from pardanashin clients, and accordingly an exemption to this rule was made in cases where the client happened to be a pardanashin.

32. The evidence discussed, and the comments of eminent judges in numerous reported cases, show that business transactions of various descriptions, meant to transfer or confer rights on property to the value of several lakhs, were negotiated and brought to a state of mature contract through irresponsible servants, who never saw and never had any communication with the pardanashin lady. This procedure has often resulted in an exposure of the dishonest conduct of the person who was entrusted with the negotiation, and a judicial annulment of the contract

33. The employment of lady lawyers to explain to the pardanashin lady the contents of the document and the legal effects thereof, will remove the fraud and dishonesty which find an atmosphere favorable to their growth, owing to the absence of lady lawyers.

35. The law of evidence casts a halo of sanctity, under the description of "privileged communication," around the communications between a client and the pleader, but in the present constitution of the Bar there can be no privileged communication between a pardanashin client and her pleader.

36. All legal practitioners who had to examine a parda lady by Commission must have been impressed with the importance, necessity and value of having the help of a lady lawyer. The witness sits inside a room, she is not seen by the Commissioner or the cross-examining pleader. Suspicions are often entertained of the witness having in her possession notes, which she was consulting in giving her evidence, but the pleaders cannot see her nor can the Commissioner note the witness's demeanour during the time she is examined.

37. The absence of a lady lawyer is also felt by ladies who are not Hindu and Muhammadan pardanashins. In cases where a wife sues her husband for maintenance owing to ill-treatment, in divorce cases and in cases, regarding offences which can be committed on females only, a woman would, in a majority of cases, prefer to consult one of her sex to a lawyer of the other sex.

38. Section 4 of Act III of 1874 (Married Women's Property Act) provides that the earnings of a married woman and also any money acquired by her through the "*exercise of any literary, artistic or scientific skill* shall be deemed to be her separate property." The earnings of the legal profession are included in the words quoted, This is a right conferred by Legislature and the exclusion of females from the legal profession is an unjustifiable confiscation of a legal right.

40. The memorialist prays that the Legal Practitioners' Act be amended so as to allow qualified ladies to be enrolled as pleaders and vakils, because the exclusion of females from the legal profession as shown hereinabove deprives a certain class of female suitors of their option in the selection of their pleaders. *Looked at in its proper light it should be called a sex disqualification of a female suitor to select her legal adviser,*

41. The memorialist respectfully submits that as the question concerns mainly a class of suitors, who labour under disabilities due to a peculiar custom, it ought to be the duty of Government to take the initiative in the amendment of the Legal Practitioners' Act as it did in enacting laws to raise the status of women in India in the past, in abolishing the Satee rite, in enacting the Hindu Widow Remarriage Act.

And for this the memorialist, as in duty bound shall ever pray.

EAST AND WEST

BY HELEN WODEHOUSE

In the short time I have been in India I have seen one thing very clearly; and that is, that life would be much pleasanter for all concerned, if there were more of real friendship between East and West.

I do not refer to the kind of friendship artificially promoted by meetings, with everybody stiff and on their best behaviour. I mean that really free and unaffected friendship, which is a matter of genuine liking on both sides, and in which there is a real exchange of thoughts and feelings. I am delighted to say that I have been lucky enough already to have made some friendships of this kind with Indian ladies; and I do not mind saying that I now feel sure that a great part of my happiness, during the years which I hope to spend in India, will consist in making as many more such friends as I possibly can.

The reason why people of different races so often feel shy and awkward with each other is, I think, that they seldom show out the whole of themselves. Either out of pride or timidity, they surround themselves with a shell, the result of which is that each sees only a little bit of the other.

If they could only break through their artificial reserve and be quite free and natural with each other, the relationship would be much happier and would give much more genuine enjoyment to both sides.

It is sometimes said that people of different races can never understand each other. But I do not feel that this will be quite true if they will only try to be simple, natural and unselfish.

Let us hope that, as the years go on, one barrier, at least, to a real knowledge of each other may gradually be removed; and that is the barrier of language. I feel (although it sounds lazy to say so) that here the effort must come from the Indian side. There are so many Indian languages, while there is only one English language, so that the easiest way to find a common basis of intercourse is for Indian ladies to learn English—not necessarily to be great scholars, but simply to be able to speak it and to understand what is said.

Speaking through an interpreter, as has usually to be done by an Englishwoman at an Indian ladies' meeting, is a little like speaking through a wall, it prevents a feeling of intimacy.

The heart, however, has no nationality; and this, I think, should make it easier for us women, whose lives are so much ruled by the heart, to understand and appreciate each other, no matter what language we speak, no matter to what race we may belong.

A woman's lot is, in very many ways, the same all the world over; and even if some have obtained more freedom than others, there remain still the duties, the sorrows, and the cares from which no good woman can be free. In these we are all one, whether we be Indian or English, Christians or Hindus.

When we speak of Freedom for Women, we do not mean the neglecting of a woman's duties; we mean the obtaining of a condition of things in which all such duties will be better performed, while at the same time leaving room for others, which will make us still more useful in the world.

It so happens that in the West women have been fortunate enough to win a greater degree of this kind of freedom; so that this is something which perhaps Indians can learn *from us*. On the other hand, I do not believe that any women in the world have a higher tradition of duty than Indian women, so that *that* is something which can, in many ways, be a true object lesson *to us*.

Put these two things together.........an absolute freedom combined with a perfect fulfilling of duty ....and we have the true ideal for every woman in the world.

This seems to me the result which we may dream of from the helping of each other by the women of the East and the West; and the only basis of such helping is to be found in real friendship.

WOMAN

Thou stand'st, the Cynosure of heavenly eyes:
  Thy yea or nay Earth's destiny Commands.
  Man plays the sluggard's role, and in Thy hands,
O wakened Woman, all the Future lies—
Its glory, its disgrace. By Thee we rise
  To the white perfectness of Him who stands
  Our everlasting pattern—whom all lands,
All Ages worship: if Thou fail, hope dies.

O Woman, weigh the issues. Life is Thine
  To give, or Death—no other. 'Twixt these two
Thy fateful choosing. O may Love divine
  Thine eye with light, Thy heart with strength endue
To see, to suffer, so the great design
  Be perfected, and God make all things new.

MAITRA.

WOMEN THE WORLD OVER

Japan

Each year a ceremonial service is held in Japan for broken and rusty needles. It was started by the founder of a celebrated Sewing School for the purpose of cultivating a tender, womanly spirit and carefulness among the students of the school.

The ceremony, which is quite ancient, consists in each student bringing a rusty or broken needle to the main hall of the school, where it is stuck in the soft tofu reposing on the altar, the act being taken as indication of sympathy for the needles which had rendered faithful service in years past.

The question of how to make Japan a "dry" country was most earnestly discussed at a meeting of officials of the Christian Women's Society for the Reform of Manners which was recently held in Tokyo. Besides this problem many questions were debated, including woman, suffrage and limitation of armaments.

Regret was expressed by those present at the conspicuous lack of interest among the genera-public for the enforcement of the minors' prohibil tion law recently enacted.

China

In China married women retain their own names after marriage. Growing numbers of Chinese women are doing splendid work as doctors and nurses, as teachers, and in business life as stenoghraphers and typists.

"In the cotton and silk industries thousands of women are employed, and some of them have risen to high administrative positions. Indeed, an experiment is now to be made of running a factory solely by women. In minor spheres, women have found employment as ticket-collectors on some of the railways, and as waitresses in the restaurants, whilst in numerous other ways they are emerging from their old time seclusion. There is certainly a a big future for women in China, and the most gratifying fact is that they are daily becoming more conscious of their responsibilities as well as their privileges," wrote Dr. W. Fang Tong.

The Philippines

More women than men are engaged in the mining industry in the Philippines, according to figures recently compiled by Dr. Warren D. Smith, head of the division of mines of the Philippine Bureau of Science.

Among women capitalists who own mine properties is Mrs. Maria Fernando, who owns an iron mine in Pulacan Province, north of Manila, and devotes her whole time to mining and the manufacture of agricultural implements. Another woman has a controlling interest in a colliery. One of the largest contractors in Manila is a woman who is proprietor of a large number of sand and gravel pits, and who is said to have realised large profits in recent years on Government and city contracts.

Afghanistan

A Woman's University, for the study of medicine, has been begun in Kabul, the capital of Afghanistan, with five hundred women students in attendance. Pashtu, Persian, Urdu and Russian are also taught in the University. This means a distinct step in the progress of women, and now that Afghan women are travelling more, it will not be long until they come out openly, discard their veils, and contribute a valuable part to the progress of the nation.

Turkey

In Constantinople a very great change has arisen among the women. They are not now veiled; they only wear the charchaff, a kind of little hood which covers the neck, and this is usually of some colour to match the costume, whereas it used only to be of black. They have even altered their views so much that women now dine with men friends in public restaurants. Many of them still keep to the patriarchal system of whole families living under one roof, but they have dropped the habit of segregating the women in the harem. The women are sufficiently advanced to be known under their own names after marriage if they wish. The Constantinople College (American) includes amongst its boarders many Muhammadan girls, and they have more time to themselves and more freedom than girls do in France.

Austria

Recently, in the course of a case in the Vienna Courts, a woman made her first appearance as a solicitor, namely, Frau Marianne Beth, who took a degree as a Doctor of Philosophy and Law at the Vienna University. She represented a woman whose husband had deserted her, and she succeeded in getting the case postponed in order to call the necessary witnesses.

Holland

On July 5, the women of Holland for the first time took part in an election for their Parliament. Seven women were elected as Members of Parliament. A new Constitution for the Netherlands was sanctioned by the new Government when the newly-elected Parliament was opened by the Queen of Holland, at the end of July. In it universal woman suffrage and eligibility on the same terms as men is inserted. So many women voted at the election that it can never again be said that the Dutch women did not want the vote and were not ripe for it, though they had not displayed any agitation for it beforehand.

England

The Attorney-General, has announced that any woman who possesses the statutory qualifications for appointment to a judicial office is equally with any man eligible for appointment to that office. This would include judgeships of the High Court, and Country Court judgeships.

Though the Women Police Force has been reduced numerically the Home Secretary has however agreed to the principle of the necessity for women police by retaining twenty uniformed women in the streets of London.

Ireland

Two women were elected in the recent Parliamentary Irish elections. Women voters outnumbered the men in many places. The oldest woman voter was probably Mrs. Bridget Haslam, the well-known Suffragist, now 93 years old, who walked two miles to record her vote.

The brightest gleam in the darkness of Irish politics and civil war is the news that all the Women's Societies hastily met together in Dublin at the outbreak of the fratricidal warfare to consider what steps could be taken to meet the terrible situation. This Women's Conference sent groups of its members to the Free State Government and to the General of the Republican Army to try and bring about a truce. They demanded the summoning of the Daill in the interests of democratic government and pointed out that there had been no mandate at the elections for war, but rather for peace. Unfortunately this demand was refused.

America

At a Convention of Women's Clubs in America, representing two million women members, among the many subjects discussed were kindergartens, libraries, schools and prisons, the fine arts, better food, Indian welfare, the enforcement of Prohibition, health, training in citizenship, the abolition of war, cinema pictures, and uniform marriage and divorce laws. The three last mentioned were those in which keenest interest was shown. The key-note of the Convention was "women as a working power," and the decision of this Federation that it would co-operate with the National League of Women Voters (which represents another two million organised women) on civic, political, social and educational work will certainly make the influence of women felt throughout American public life.

Miss Fertha Marie McGuire, 24 years old, who has been blind since early youth, has become honour graduate at Washington University. She had an average grade of 94 for the four-year college course. She studied by taking notes on lectures on a soft cardboard and read the consequent perforations by touch.

REVIEWS

We acknowledge with thanks the following Indian publications:

Ideals of Indian Womanhood, by P. Bhattacharya (Goldquin & Co., Calcutta)

A new presentation of the famous women of India (in English), as representing each a predominant virtue in the Mythic, Epic, Historic, and the present Transition Cycles, is the subject-matter of this well-written and useful book. A copy of it should be in every Women's Library. It should form inspiration for an Indian "Dream of Fair Women" surpassing or complementing Tennyson's. Large print and good paper add to the pleasure of reading this valuable publication.

"Lanka Mata"—A Women's Magazine printed in Singalese and English, and containing spirited and stimulating articles.

"The Mahila"—A monthly journal published under the patronage of the Junior Rani of Travancore. It is written entirely in Malayalam and deals with current events and political events related to women's interests.

"Indian Cookery"—deals only with cookery and household arrangements. An article from Dr. Pattabhi Sitaramiyya raises many debatable points such as the desirability of adhering in these scientific times to the custom of using cow-dung for cleaning floors and vessels. The recipes stimulate experimentation.

"Samaj Jivan" is a Gujerati Women's Magazine of ample size which specialises on including short stories, one of which we hope sometime to reproduce. It is fortunate in its large number of advertisers, Reviews, political events, and general topics are included each month.

"Anasuya" is a Telugu women's paper of dainty *format*, in which poetry figures conspicuously. There are several poetesses in Cocanada, where it is published.

"Hindu Yuvathi". This is a woman's news-sheet in Telugu published fortnightly. Its Editress is one of those dancing-class women who came under the influence of the holiness of Mr. Gandhi's character and turned wholly from her former life. The aim of this paper is to reconstruct Hindu society in such a way that no women may have to lead a wrong kind of life.

"Sri Kalidasa". A Tamil monthly which is serially bringing out a Tamil Translation from the Samskrit of Kalidasa's drama "Malavikaynimitra" with a commentary.

"The Sarada Series" consists of three books for the graded teaching of English, compiled in quite an original manner for the Rangoon Sarada Sadan by its able Secretary, Mrs. P. K. Tarapore. It is divided into daily lessons each of which consists of a subject for conversation, a subject for study, and a reading lesson.

"The Modern Review". This is the best monthly magazine of general interest in India. It contains articles by the finest writers in India and its attitude to movements making for the advancement of womem is always most encouraging.

TAMIL

பதிவிரதா தர்மம்

BY KAUSALYA PATTAMAL RANGACHARIAR

ஸ்திரீகளுக்கு பாதிவ்ரத்யத்தைப் பார்க்கிலும் வேறொரு சிறந்த விரதமில்லை. அது அவர்கள் எடுத்துக்கொள்ளும் விரதங்களிலெல்லாம் மிகவும் உயர்ந்தது. இப்பெரிய விரதத்தை நன்றாய்ப்பாதுகாத்துவந்த மாதர்கள் எப்பெரிய காரியத்தையும் எளிதில் செய்வர். அவர்களுக்கு அசாத்யமான காரியம் ஒன்றுமே இல்லையெனலாம். பூர்வகாலத்தில் நம் நாட்டில் நாரீமணிகளநேகர் இவ்விரதத்தைச் சரிவர நடத்தி அதன் மகிமையால் அநேக அற்புத காரியங்களை முடித்துக் கற்பின்பெருமையை விளக்கிக் காட்டியுள்ளார். கற்பிற்குப் பேர்போன நமது மாத்ருபூமியாகிய இப்பாரத கண்டத்தில் அநேக உத்தமிகள் பதியே தெய்வமெனப் பாவித்துத் தமது கடமைகளைச் சிறப்புறச் செய்து வந்தனர். அவரது பெருமையையும் குணங்களையும் வியந்து திருவள்ளுவரும்

"தெய்வந்தொழா அள் கொழுநற்றொழுதெழுவாள்
பெய்யெனப் பெய்யுமழை"

என்று கூறினார். முற்காலத்திலிருந்த கற்புடைப்பெண்டிருள் சுமதி என்பாள் ஒருத்தி. அவளது சரிதையை இங்கு உரைப்போம்.

முன்னாளில் கௌசிகன் என்பானோர் வேதியனிருந்தான். அவனது மனையாட்டியின் பெயர் சுமதி. அவனுக்கு பூர்வ ஜன்மபாபவசத்தால் குஷ்டரோகம் சம்பவித்தது. கற்பிற்கரசியாகிய சுமதி தனது நாயகன் குஷ்டரோகியாயினும் கர்மவசத்தால் ஆனதற்கு யாது செய்வதென்று ஒருவாறு ஆறி பர்த்தாவிடம் மிகுதியான அன்பு வைத்து அவனைத் தெய்வமெனப் பாவித்துப் பூஜைசெய்து வந்தாள். அவளிடம் சாந்தம், சீலம், பொறுமை முதலிய அரியகுணங்கள் நிரம்பியிருந்தன. இதனால் இவள் யாவராலும் நன்கு மதிக்கப்பட்டாள். ஆயினும் கௌசிகனுக்குமட்டும் அவளிடம் பற்றில்லை. அவன் இயல்பாகவே துர்க்குணமுள்ளவன். மிகுந்த கோபிஷ்டன். தன் நாயகியின் நற்குணங்களை நன்றாயறியாதவன். வீட்டிற்கு வந்தால் அவளை அடிப்பதிலும், வைவதிலும், பயமுறுத்துவதிலும் அவன் காலம் கழிந்தது. அவனது தீக்குணங்களுக்கெல்லாம் கோபமே முதற்காரணமாக விருந்தது. இக்கோபத்தின் கொடுமையைக் கவிகள் பலவாறு வர்ணித்துள்ளனர்.

"கோபமே பிறவியைக் கொடுக்குங் கொள்கையாம்
கோபமே அறிவினைக் குறைக்கும் குட்டநோய்
கோபமே தாயையும் கொல்லும் தின்படை
கோபமே தவத்தினைக் குலைக்கும் பேயரோ"

என்ற ஓர் புலவர் கூற்றுக்குக் கௌசிகனே லக்ஷியமாக இருந்தான். அவன் அவ்வாறிருந்தும் இம்மாது சிரோமணி அவனை சர்வோத்தமனாகப் பாவித்து பூசித்து வந்தாள்.

இத்துர்க்குணங்களெல்லாம் போதாமல் பரத்தையரிடஞ் சேரலாகிய வேறோர் துன்மார்க்கமும் அந்தப்பார்ப்பானிடமிருந்தது. அவன் சொத்தெல்லாம் அக்காரியத்தில் செலவிட்டுச் சின்னாளில் மிகவும் ஏழையானான். இருவரும் அவ்வூரை நீங்கி வேற்றூர்சென்று பிழைக்கும்படியாக நேர்ந்தது. அவ்வாறு காலம் செல்ல, ஒரு நாள் கௌசிகன் தன் மனைவியை விளித்துப் பின்வருமாறு கூறலானான். "நாயகி, நான் இன்று மாலை ஒரு தாசியைப் பார்த்தேன். அவளிடம் என் மனது செல்லுகின்றது. அவள் சம்மதத்தைப்பெற்று அவள் வீட்டிற்கு என்னைக் கொண்டு போய்விடு, இல்லாவிடில் என் பிராணன் போய்விடுமென்று" பலவாறு கூறி அவளை வேண்டினான். இதைக்கேட்ட சுமதி, யாதொன்றும் தடைகூறாது அவ்வண்ணமே செய்வதாக ஒப்புக்கொண்டாள். பாவம், யாது செய்வாள்! பர்த்தாவின் வேண்டுகோளை நிறைவேற்றுவது பதிவிரதைகளின் கடமையன்றோ?

அன்றுமுதல் சுமதி வேசியின் சம்மதத்தைப் பெறுவதற்கான வழிகளை நாடினாள். தினந்தோறும் அதிகாலையிலெழுந்து தாசியின் தலைவாசலைத்தெளித்து விசித்திரமான கோலங்களைப்போட்டு அவளைக் களிக்கச்செய்வதே சரியான வழியெனத் தீர்மானித்தாள். அவ்வாறே அதிகாலையில் யாவருக்குந் தெரியாமல் சுமதி சென்று அவளது வாசலைப் பெருக்கிக் கோலமிட்டுச் சென்றாள். அதைக்கண்டோர்க்கு வியப்பு அதிகமாயிற்று. தாசிக்கும் யார் இவ்வாறு செய்திருப்பரென்று காண வாஞ்சையுண்டானது. அதை உணர வேண்டுமென்ற அவாவுடன் அவள் ஒரு நாள் அதிகாலையில் எழுந்து வாசலை நோக்கினாள். அப்போது சுமதி கோலமிட்டு வீட்டிற்குப்போகுந் தருணமாயிருந்தது. தாசி அவளிடம் சென்று, "நீங்கள் யார் அம்மா? உங்களைப்பார்த்தால் மகா உத்தமிபோல் தோன்றுகின்றது. நீங்கள் என் வீடு தெளித்துப் பெருக்கிக் கோலமிட்டுப் போவதற்குக் காரணந்தான் யாதோ, எனக்குச் சொல்லும்" என்றாள். அதற்கு சுமதி, "அம்மா, என் பர்த்தா உன்னைக் காதலித்துள்ளார். அக்காதல் என்னும் நோயால் மனம் வாடுகிறார். அவரது இஷ்டத்தை நிறைவேற்ற உம்மை வேண்டுகிறேன்" எனப்பலவாறு தாசி இரங்கும் வண்ணம் வேண்டிக்கொண்டாள். தாசி இதைக்கேட்டு வியப்புற்று அவ்வேண்டுகோட்கிணங்கி அம்மாது சிரோமணியை நோக்கி "உமது கணவரை அழைத்து வாரும், உமது எண்ணத்தை நிறைவேற்றுகிறேன்" என்று மொழிந்தாள். அது கேட்ட சுமதி அளவிறந்த களிப்புடன் வீடு சென்று கணவனைத் தொழுது, "சுவாமி அடியேன் இன்று காலை அத்தாசியைக் கண்டு உமது விருப்பத்தைத் தெரிவித்தேன், உம்மை யழைத்துக் கொண்டு வரும்படி அவள் சொன்னாள். இனித்தங்களது இஷ்டத்தை நிறைவேற்றிக் கொள்ளலாம்" என்றாள்.

இதைக்கேட்ட கௌசிகன் ஆநந்த சாகரத்தில் மூழ்கி அன்றிரவே தன்னைக் கூட்டிக்கொண்டுபோக ஆஞ்ஞாபித்தான். இரவு வந்தது. கணவன் போஜனஞ் செய்தவுடன் சுமதி தன் வேலைகளை எல்லாம் விரைவில் முடித்துக் கொண்டு, கணவனிடம் வந்து கைகூப்பித் தாங்கள் செல்லலாமா என வினவினாள். அதற்கு அவன், "நான் நடக்க முடியாமலிருக்கிறேன், என்னை ஒரு கூடையில் வைத்து எடுத்துச் செல்" என்றான். அவளும் அவ்விதமே அவனைக் கூடையில் வைத்து, மனக்கலக்கம் சிறிதுமில்லாமல் ஊரோசை யடங்கியதும் தன் தலைமேல் அக்கூடையை எடுத்துச்சென்றாள். இவனது வரவை எதிர் நோக்கியிருக்கும் தாசி, இந்தக்கோலத்தைக் கண்டு அதிசயித்து அவளது அன்பிற்கு மெச்சி, அவளைப் புகழ்ந்து வரவேற்றாள். பக்தியுடன் அக்கூடையைத் தாங்கி கௌசிகனைப் பள்ளியறைக்கு அழைத்துச் சென்றாள். அவனுள்ளங் களிக்குமாறு பலவிதமாக அவனுடன் உரையாடினாள். விடியுமுன் கூடையில் முன்போலவே அவனை வைத்து சுமதி தன் இல்லம்புகுந்தாள். இவ்விதமாகப் பலநாளும் சுமதி தன் நாயகனது இஷ்டப்படி நடந்துவந்தாள். தாசிக்கு சுமதியுடன் பழகப் பழக நற்புத்தியும் நல்ல நடையும் தெய்வபக்தியும் வந்தன. மத்தியான வேலைகளில் சுமதி தாசி வீட்டிற்குப் போய் அவளுக்குத் தலை பின்னி, ஆடையாபரணங்களால் அவளை அலங்கரித்து அவளது நட்பைப் பின்னும் பெருக்கிக்கொண்டாள். ஒருநாள் தாசி அக்கற்புடையாளைப்பார்த்து, "தேவி, நீங்கள் உமது கணவரை என்னிடம் கூட்டிக்கொண்டு வருவதுமல்லாமல், எனக்கு அலங்காரங்களும் சிறிதும் பேதமின்றிச் செய்கிறீர்களே, உம்முடன் நட்புக்கொண்ட பின்னும் எனக்கு புத்தி வராவிட்டால் யாது பயன்? உமது வாழ்க்கைத் துணையான கௌசிகனை இனியான் தீண்டேன். நீங்கள்

இவ்வளவு ரூபலாவண்யமுள்ளவராயிருக்க, உம்மை வெறுத்து என்னை அவர் இச்சிப்பது என்ன ஆச்சரியம். ஆதலின் இனிமேல் நான் அவரைத் தீண்டினால் எனக்கே பாவம் சம்பவிக்கும். இன்று முதல் நான் உம்மைத் தாய்போல பாவிப்பேன்," என்றனள். நல்லவர்களோடு சேர்ந்து பழகினவர்க்கும் நற்குணம் அமைவது உண்மையன்றோ?

இவ்விதம் கூறக்கேட்ட சுமதி தாசியை நோக்கி, "தங்காய்! நீ அவ்விதம் சொல்லக்கூடாது. புருஷரது மனம் ஒரு நிலையிலிருக்காது. அவரது மனம் சக்கரம்போலச் சுழன்று கொண்டிருக்கும். அதற்கேற்ப எண்ணங்களும் மாறிக்கொண்டிருக்குமாதலின், நாம் அவரது மனம்போல் நடந்தால் தான் நம்மிடம் அவர்க்குப் பிரியமுண்டாகும். புருஷரது நினைவுபோல் நடப்பதே பெண்டிர்க்கு அழகு," என்று நானாவிதமாக நீதிகளை எடுத்துக்காட்டி, அவளைச் சமாதானப்படுத்தி, விடைபெற்று வீடு சேர்ந்து தன் வேலைகளைச்செய்து வந்தாள். இரவில் முன்போலவே தன் கணவனைத் தூக்கிச்சென்று, விடியுமுன் அவனை வீட்டிற்சேர்த்து வந்தனள். இவ்விதம் நெடுநாட்கள் கழிந்தன.

ஒரு நாள் அவ்வூரில் அரசமாளிகையில் சில கள்ளர் இரவிற் புகுந்து ஏராளமான சொத்துக்களைக் கவர்ந்து சென்றனர். கடைச்சாமத்தில் இதையுணர்ந்த காவலர், கள்ளரின் அடிச்சுவடுகளைப் பின்பற்றிக் கடுக நடந்து ஒரு வனத்தில் அவர் புகுந்ததாகக்கண்டு அதை வளைத்துக்கொண்டனர். இதைத் தெரிந்துகொண்ட கள்வர்கள் அங்குத்தபசு செய்துகொண்டு நிஷ்டையிலிருந்த மாண்டவ்யமுனி முன்னர்தாம் திருடியவற்றை வைத்துவிட்டு புதர்களில் பதுங்கிக்கொண்டனர். வனத்திலுட்புகுந்த காவலர் முனிவரையும் அவர் பக்கத்திற் கிடந்த சொத்துக்களையும் கண்டு இவனே கள்வர்களின் தலைவனென நினைந்து, அவரை வளைத்துக்கொண்டு அரசனிடம் நடந்ததைத் தெரிவித்தார்கள். அரசன் திருடனைத் தூக்கிச் சொத்துக்களைக் கொணரக் கட்டளையிட்டான். அவ்வாறே காவலர், அம்மகரிஷியை நகர்ப்புறத்தில் ஒரு மரத்தில் கழுத்திற் சுருக்கிட்டுக் கட்டிவிட்டார்கள். மகரிஷிக்கோ யோகநிஷ்டை சிறிதும் கலையவில்லை.

அன்றிரவு மிகவும் இருண்டிருந்தது. வானம் குமுறிற்று, இடையிடையே மின்னலும் இடியும் ஒன்றன்பின் ஒன்றாக வந்தன. கிள்ளிவிட்டுக் கிட்ட நின்றாலும் தெரியாது. அடியெடுத்து வைத்துப்போவதும் அசாத்தியமாக விருந்தது. அந்நள்ளிரவில் சுமதி வழக்கம்போல் தன் கணவனைத் தூக்கிச்சென்றாள். அன்று பகலில் மாண்டவ்யரைத் தூக்கிட்ட விஷயம் இவளுக்குத் தெரியாது. இவள் எப்போதும் செல்லும் வழியில் அவரைத்தூக்கிட்ட மரமிருப்பதும் அவள் அறியாள். அம்மரத்தண்டை வந்ததும், தற்செயலாய் விப்பிரன் தன் கால்களை நீட்டினான். நீட்டவே அவை நிஷ்டையிலிருக்கும் முனிவரை எற்றின. அவரது நிஷ்டை கலைந்துவிட்டது. மாண்டவ்யர் உடனே நடந்தவற்றை உணர்ந்துகொண்டு கடுங்கோபங்கொண்டு பின்வருமாறு கூறினார். "அடே நராதமா! காரணமின்றித் தூக்கிலிருந்து அவஸ்தைப்படும் என்னை, நீ, உன் மனைவியின் தலைமேற் செல்லும் செருக்கால் உதைத்தாய் ஆதலால் நாளை உதயத்தில் மரணமடையக்கடவாய்" என்று சபித்தான். அதைக்கேட்ட சுமதி திடுக்கிட்டு, சூரியோதயத்தில் வைதவ்யம் வருமே யெனச்சிந்தித்து, துக்கத்துடன் "நான் பதிவிரதையாக விருப்பின், பதிவிரதைகள் கூறும் மொழிகள் தவறாது பலிக்குமாயின், நான் என் பதியின்வார்த்தைகளைத் தட்டாது நடந்தவளாயின், நான் ஒருவனுக்கே மாலையிட்டு அவனையன்றிப் பிறரை மனதிலும் கருதாதவளாயின் சூரியன் உதிக்காமலிருக்கக்கடவது. உதித்தால் சூரியனைச்சபிப்பேன்" என்றனள்.

அம்மகாபதிவிரதையின் சாபத்திற்குப் பயந்து சூரியன் வெகுநாள் உதிக்கவில்லை. பூமிமுழுதும் அந்தகாரம் சூழ்ந்து கொண்டது. தேவதைகளெல்லோரும் பயந்து நடுங்கினர். பூமியில் யாகம், யக்ஞம், தேவாராதனை முதலிய யாவும் நின்றுவிட்டன. பக்ஷிகளும், மிருகங்களும், மனிதரும் மிகவும் வருந்தினர். கேள்விஞானமேனும் சிறிதுமில்லாத அஜ்ஞானிகளின் மனத்தைக்காட்டிலும் அதிகமாகவே இருண்டுவிட்டதால் எல்லா லோகத்தினரும் மனம் தப்பித்துத் திகைத்தனர். இதைக்கண்டு பயங்கொண்ட தேவர்கள் பிரம்மாவிடம் போய் முறையிட்டு, பதிவிரதையான சுமதியின் சாபத்திற்குப்பயந்து சூரியன் வராதிருப்பது முதலாகிய விஷயங்களை ஆதியோடந்தமாகக் கூறினர். அதைச்செவியுற்ற பிரம்மா கூறலானார். "பதிவிரதையின் சாபத்திற்குப் பயந்து சூரியன் உதிக்கமாட்டான். அதன் மூலமாக சர்வலோகத்திற்கும் கேடு உண்டாயிற்று. நீங்கள் அனைவரும் அத்திரி மகரிஷியின் பத்தினியாகிய அனசூயையிடம்போய் வேண்டிக்கொள்ளுங்கள். அம்மகாபத்தினியின் கிருபையால் உங்களுக்கு மேன்மையுண்டாகும். அவளாலன்றி வேறொருவராலும் இக்கேட்டைத் தீர்க்க முடியாது." இதைக்கேட்ட தேவர்கள் மிகவும் சந்தோஷமடைந்து அனசூயையின் ஆச்சிரமத்திற்குச் சென்று நிகழ்ந்ததைத் தெரிவித்தார்கள். அவ்வுத்தமி விரைந்தெழுந்து சுமதி இல்லத்தை நோக்கிச் சென்றாள். இதைநோக்கிய சுமதி அனசூயையை விரைந்தேற்றுக்கொண்டு, மிக்கக்களிப்புடன் "அம்மா! உம்மைப்போன்ற மகா பதிவிரதா சிரோமணிகள் வர எமது குடிசை என்ன பாக்யஞ் செய்ததோ தெரியவில்லை. நீங்களிங்கு எழுந்தருளியதினால் யாங்கள் கடைத்தேறியவரானோம். தாங்கள் வந்ததின் காரணம் என்ன? அதை யறிய விரும்புகிறேன்," என்று கேட்டாள். அதற்கு அனசூயை, "தாயே! உலகத்தில் பாதிவ்ரத்யத்தின் மிக்க விரதம் ஒன்றுமில்லை. அதன் மகிமையால் எவ்விதமான அசாத்திய காரியத்தையும் சாதித்துக்கொள்ளலாம். உம்மைப்போன்ற மகாபதிவ்ரதையை நான் மூன்று லோகங்களிலும் காணகிலேன். உன் சாபத்திற்குப்பயந்து சூரியன் உதிக்கவில்லை. அதனால் உலகத்திற்கு எல்லாம் கேடு சூழ்ந்தது. ஆதலின் இரவில் உதிக்கும்படி அனுக்கிரகம் செய். உன் பர்த்தா மரணமடைந்தாலும் மிகவும் அழகும், யௌவனமுமுள்ளவராகப் பிழைப்பாராதலால் வைதவ்யம் வருமென்ற பயம் வேண்டாம். கிருபை கூர்ந்து அருள்புரிக" என்றாள். அனசூயை விரும்பியவாறே சுமதி ஆதித்தனை உதிக்க அநுக்கிரகித்தாள், உடனே சூரியன் உதித்தான். உலகைச் சூழ்ந்த இருள் எல்லாம் இருந்தவிடம் தெரியாது மறைந்தன. உலகத்தாரெல்லாம் குதூகலித்தனர். அந்தக்ஷணத்தில் மாண்டவ்ய மகாமுனியின் சாபப்படி கௌசிகன் மரணமடைந்தான். அதுகண்ட சுமதி துயர்க்கடலுள் மூழ்கி வருந்தினாள். அனசூயை அவளுக்கு அபயமளித்து அவளைத் தேற்றி ஸ்நானஞ்செய்து தன் பர்த்தாவை மனத்திருத்தி அவரிருக்கும் திசையை நோக்கித்தொழுது, "நான் பதிவிரதையாயிருக்கும் பக்ஷத்தில் இக்கௌசிகன் உயிர்த்தெழக்கடவன்", என்றாள். அத்தருணம் அவ்விப்பிரன் மறுபடியும் உயிர்பெற்று, அதிக சுந்தர வடிவுடன் துயின்றெழுந்தவன் போல் எழுந்தான். சுமதி ஆனந்தக்கடலில் நீந்தி, ஆனந்த பாஷ்பம் சொரிந்து அனசூயையைப் பலவாறு மனமுருகிப் புகழ்ந்தாள். அனசூயை அவர்களை வாழ்த்தி விடைபெற்றுச் சென்றாள். பின்னர் கௌசிகனும் சுமதியும் வெகுகாலம் இல்லறச்செல்வத்தை க்ஷேமத்துடன் அனுபவித்து முடிவில் முக்திச்செல்வத்தையும் அடைந்தனர்.

சுமதி தன் கற்பின் பெருமையால் எத்தகைய அரிய காரியத்தைச் செவ்வனே செய்து முடித்தனள். இவளைப்போல முற்காலத்தில் தமது கற்பால் விளங்கிய மாதர்கள் பலராவர். அவர்களது சரித்திரத்தை யறிவது ஒவ்வொரு பெண்ணுக்கும் அவசியம். புருஷரும் அச்சரித்திரத்தை யறிவதால் மேன்மை பெறுவர் என்பதில் ஐயமில்லை.

ஸமாசாரக் குறிப்புகள்

பீஹார் ஒரிஸ்ஸா மாகாணத்தில் ஸ்திரீகளுடைய முன்னேற்றத்திற்கான காரியமொன்று:—சீர்திருத்தப்பட்ட முனிசிபல் ஆக்டு அம்மாகாணச் சட்டசபையில் இப்போது தான் நிறைவேறியது. அச்சட்டத்தில் முதலில் ஸ்திரீகளுக்கு முனிசிபல் வோட்டை கொடுத்தல் கூடாதென்றிருந்தது. பிறகு அதைப்பற்றி விவகரிக்க ஒரு கம்மிட்டியார் ஏற்பட்டதும் அதைக்கொஞ்சம் மாற்றி "மெட்ரிகுலேஷனாவது, ஸம்ஸ்கிருதமோ, அரபிக் பாஷையோ இவைகளில் பட்டப்பரீக்ஷைகளாவது தேர்ந்தவர்களுக்கு முனிசிபல் வோட்டு கொடுத்தல்வேண்டும் என்ற ஒரு வாக்யம் சேர்த்து எழுதப்பட்டது. இதையொட்டி சபையில் மிகவும் விவாதம் ஆய்க்கொண்டு இருக்கையில் மஹம்மதிய மெம்பர் ஒருவர் அவ்வாக்கியத்தை எடுத்துவிடலாம் என்று பிரேரணை செய்ய, அப்பிரேரணை நல்லவேளை தள்ளுபடியாயிற்று. பிறகு ஸ்திரீகளுக்கும் புருஷர்களைப்போலவே ஆஸ்தியின் மேல் வோட்டுக்கொடுக்கும் பாத்தியதை இருக்கவேண்டும் என்பதாக பாபு தேவகீ பிரஸாத் ஸிம்ஹா, ராவ்பஹதூர் பூர்ணேந்திரநாத் ஸிம்ஹா இவ்விருவரும் செய்த பிரேரணையும் நிறைவேறாமல் ஒழிந்தது. பிறகு ஐரோப்பிய ஸ்திரீகளுக்கும் இந்தியக்கிறிஸ்தவ ஸ்திரீகளுக்கும் மாத்திரமாவது வோட்டு அவசியம் என்பதற்கு ஒரு கட்சி ஏற்பட்டது. அதுவும் நிறைவேறாமற் கடைசியாய் கனம் யம். எஸ். தாஸ் அவர்களுடைய வாக்கு வல்லபத்தால் கமிட்டியின் சிபாரிசுகள் யாவும் 40 : 21 என்ற பெரும்பான்மையோருடைய சம்மதத்தின் மேல் அங்கீகரிக்கப்பெற்றது. சென்ற நவம்பர் மாதத்தில் மாகாணச்சட்டசபை வோட்டுகள் ஸ்திரீகளுக்குக் கிடைத்தல் கூடாதென்றபிப்பிராயப்பட்ட எட்டு பேர்கள் இப்போது இதற்குச் சம்மதித்திருக்கிறார்கள். வோட்டுக்குரிய யோக்கியதை ஸ்திரீபுருஷர்கள் இருதிறத்தார்க்கும் சமமாய் இருக்கவேண்டியதுதான் நியாயம். ஆகையால் அநேகருக்கு இன்னும் அதிக ஸ்வதந்திரம் வோட்டு விஷயமாய் ஸ்திரீகளுக்குக் கொடுத்தல் அவசியம் என்ற அபிப்பிராயமும் இருக்கிறது. அம்மாகாணத்தில் பர்டா என்னும் ஸம்பிரதாயம் அதிகம் இருக்கிறது. பெண்கல்வி குறைவு. அம்மாகாணத்தில் இவ்வளவாவது முடிந்தது நல்ல காரியமே. சென்ற வருடத்தில் இரண்டு மாதம் மாதர் இந்திய சங்கத்தவர் ஒருவர் அங்கு போய் உழைத்து வந்தது ஞாபகமிருக்கலாம். அப்போது தான் பாட்னு கிளைச்சங்கம் ஸ்தாபிக்கப்பட்டது. மிஸ். எஸ். பி. தாஸ் என்பவர் அதற்கு அக்கிராசனர். அவர் பிதாவாலேயே பீஹார் ஸ்திரீகளுக்கு இவ்வெற்றி கிடைத்ததைப்பற்றி களிகூறுகிறோம். இதை நன்மாதிரியாகக்கொண்டு வங்காளத்தார் நடப்பார்களா என்பதைக் கவனிப்போம்.

ஸர் விட்டல் தாஸ் தாக்கர்ஸே அவர்களின் கால நிர்யாணம்:—இந்த சீமான் காலஞ்சென்றது இந்தியப் பெண்மக்களுக்கு ஓர் பெருத்த நஷ்டம். பூனா, பம்பாய் இரு நகர்களிலும் விசேஷமாய்ப் பெண்களின் க்ஷேம வித்தியாபிவிருத்திகளில் மிகவும் கருத்துடையராயிருந்தார். புரொபஸர் கார்வே ஏற்படுத்திய இந்திய ஸ்திரீ ஸர்வகலாசாலைக்கு இருபது லக்ஷ ரூபாய்க்கு மேல் எழுதிவைத்திருக்கிறார். பூனா பம்பாய் ஸேவாஸதனங்களுக்கு ஏராளமான உதவிசெய்திருப்பதோடு சமீபகாலத்திற்குமுன் "பாட்டியா" தாய்மார் சிசு ஸம்ரக்ஷணசபைக்கு தக்க திரவியம் கொடுத்திருக்கிறார். ஸ்திரீதர்மப் பத்திரிகையின் பிரசாரத்திற்கும் அவர் பண உதவி செய்திருக்கிறார். அவர் ஸர்வ இந்தியா சட்டசபையில் மெம்பராயிருந்ததில் ஜனங்களுடைய கட்சிக்கு மிக அநுகூலமாயிருந்து இந்தியா கவர்ண்மெண்டின் பண நடமாட்டத்தைப்பற்றியும் பணமாற்றைப்பற்றியும் சரியாய்க் கண்டித்தும் புத்திமதி கூறியுமிருக்கிறார். லோகோபகாரிகளுக்குள்ளேயும், ராஜகிய விவகாரிகளுக்குள்ளேயும், வியாபாரிகளுக்குள்ளேயும் அவருக்கிணை கண்டுபிடிப்பது அரிது. அவர் தம் அழகிய சிறு பாரியைக்கு உத்தம தீர நாயகனாகவே யிருந்தார். பாட்மிண்டன் விளையாட்டில் அவ்வம்மணியின் தேர்ச்சிக்கும் வெகு தேசங்களைச் சுற்றிப்பார்த்துப்பெற்ற விசாலமான அறிவிற்கும், ஜனஸமுதாயத்திற்கு ஓர் அணிகலமாய் விளங்குவதற்கும் தம் பர்த்தாவின் ஆதரவே காரணம். நம் ஒவ்வொருவருடைய அநுதாபத்தையும் இதனால் அவ்வம்மணிக்குத் தெரிவிக்கின்றோம்.

பட்டபரீக்ஷைகளில் தேர்ந்த பெண்மணிகள்:—ஸர்வ கலாசாலைகள் உள்ள நகரங்களிலெல்லாம் பட்டமளிக்கும் மஹாஸதஸ்ஸுகள் இக்காலத்தில் கூடிவருகின்றன. பெண்மக்களும் ஆண்பிள்ளைகளுக்குச் சரிசமமாய் எழுந்து பட்டம்பெறுவதைப் பார்ப்பது ஓர் சந்தோஷகரமான காட்சியே. கல்கத்தாவில் ஸாகினு பர்நு ஸுல்த்தான் மூயயாயிஸாடா என்று ஓர் சிறு முகம்மதியப் பெண் இவ்வருஷம் பி. ஏ. பரீக்ஷையில் முதல் வகுப்பில் தேர்ந்திருக்கிறாள். அவளுடைய தமக்கை பி. எல். ஆயத்தகப் பரீக்ஷையில் ரோமன் சட்டம், ஹிந்துக்களுடைய சட்டம் இவைகளில் உயர்ந்த மார்க்குகள் வாங்கினாள். மதராஸில் இங்கிலீஷில் முதல் வகுப்பில்தேர்ந்த அறுவர்களுள் இரண்டு ஸ்திரீகள் இரண்டாவதாகவும் மூன்றாவதாகவும் தேர்ச்சி பெற்றிருக்கின்றனர். இவைகளை யெல்லாம் கேட்கக் கேட்கப் பெண்ணாய்ப் பிறந்தோமென்ற சந்தோஷம் எமக்கு அதிகரிக்கவே செய்கிறது. வருஷந்தோறும் இப்படிப் பட்ட கான்வொகேஷன் ஸதஸ்ஸில் ஸ்திரீகள் பட்டம் பெறும்போது உற்சாஹம் அதிகரிப்பது கவனிக்கத்தகுந்த சுபசூசகமே. எண்பது ஸ்திரீகள் பட்டம் பெறும்போது 1400 புருஷர்களும் ஒரே மாதிரியாக எழுந்து உற்சாகப்படுத்திய விஷயத்தாலேயே, ஆண்மக்களுக்குத் தம்மைப் போன்ற பெண் பாலரையும் படிப்பின் சகல பலன்களையும் அடையச் செய்தல்வேண்டும் என்ற ஆத்திரம் இருப்பதாகத் தெரிகிறது.

வைத்தியத்தொழிலுக்குப் பட்டம் பெற்ற ஸ்திரீகள் அவசியம்:—பழைய பட்டதாரிகள் சேர்ந்து ஸ்திரீகளின் கிறிஸ்தவ காலேஜில் இவ்வருடத்திற் பட்டம் பெற்ற ஸ்திரீகளுக்கு ஒரு விருந்து அளித்தார்கள். மதராஸில் ஓர் மிகப் பெரிய வைத்தியசாலையின் அத்தியக்ஷராயிருக்கும் டாக்டர் மிஸ். பேடன் என்பவர் பேசியதில் வெகு ஸ்திரீகள் வைத்தியத்தொழிலை எடுத்துக்கொள்ளும்படி மிகவும் வேண்டிக்கொண்டார். இவ்விராஜதானிக்கு இவ்வருடத்தில் வைத்தியத்தில் தேர்ந்தவர்களுள் ஸ்திரீகளில் ஒருவரும் புருஷரில் 20 பேர்களுமேதான். இப்போது ஆண்பிள்ளைகள் லக்ஷம் பேர்களுக்கு ஒரு புருஷன் வைத்தியனும் பத்துலக்ஷம் ஸ்திரீகளுக்கு ஒருத்தியே ஸ்திரீ வைத்தியையாகவும் இருக்கிறான். மேல் நாட்டு ஆஸ்பத்திரிகளில் புதிதாய் வைத்திய பரீக்ஷைகளில் தேர்ந்தவர்கள் சேர்ந்து சில வருஷங்கள் வரை முக்கியமான ஆராய்ச்சிகள் செய்வார்கள். இந்தியாவில் இம்மாதிரி வேலை புருஷர்களுடைய ஆஸ்பத்திரிகளில் வேண்டியமட்டும் நடக்கிறது. இம்மாதிரி வேலைக்கு ஸ்திரீ டாக்டர் ஒருவர்கூட அகப்படுவது அரிதாயிருக்கிறது. ஸ்திரீடாக்டர்கள் இல்லாமையால் சென்னையில் ஏழு ஆஸ்பத்திரிகள் அடைபட்டன. டாக்டர் பரீக்ஷை தேர்ந்த ஸ்திரீகளுக்கு ஏராளமான உத்தியோகங்கள் இருக்கின்றனவென்றும், ஸ்வாதீனமாய்த் தனி வைத்தியசாலையை வைக்கலாமென்றும், ஆஸ்பத்திரிகளுக்கு அத்தியக்ஷர்களாகவும் பள்ளிக்கூடங்களில் குழந்தை வைத்தியர்களாகப் போகலாமென்றும் சொன்னார். அதிக வருஷங்கள் படிக்க

வேண்டுமானாலும் அதற்குத் தக்க குணம் உள்ளதென்றும், அதை உத்தேசித்தே பிரவேச பரீக்ஷை இலேசாயிருக்கிற தென்பதையும் எடுத்துக்காட்டினார். சுயநலத்தைவிடப் பொது நலங்கருதியேதாம் இவ்வேண்டுதல் செய்வதாக எடுத்துரைத்தார். இந்தியா முழுதும் இவரது வேண்டு கோளுக்கு செவி கொடுத்தலவசியம்.

சிசுபரிபாலனம் :—சமீபத்தில் இதற்காக இங்கிலாந்தில் ஒருவாரம் பிரசாரக வேலை நடந்ததின் அறிக்கைப் பத்திரத்தைபார்த்ததில் அம்மாதிரி முயற்சி இந்தியாவிற்குப் பரம அவசியம் என்பது விளங்குகிறது. 1911-ல் இந்தியாவின் சிசுமரணம் இங்கிலாந்தைப்போல் இருமடங்கு என்பது வெளியாகிறது. அவ்வருடத்தில் சிசுபரிபாலனத் திற்காக யாதொரு முயற்சியும் இல்லாதகாலத்தில் 1,000-கு 130 குழந்தைகள் மரித்தன. பம்பாய் நகரில்மட்டும் 1000-கு 699 குழந்தைகள் வீதமும் இந்தியாவிற் பொதுவாய் 1000-கு 300 வீதமும் குழந்தைகள் மரிக்கின்றன. இங்கிலாந்தில் 1921-ல் சுகாதாரத்தைச் சரியாய்க்கவனிக்க இன்ஸ்பெக்டர் களை நியமித்தவுடன் 1,000-கு 83 குழந்தைகளே இறந்தன வாம். இந்தியாவில் 300-ஐ 83 ஆக்க எவ்வளவு காலம் செல்லும்?

நமது பத்திராதிபர் :—ஸ்ரீமதி டி. ஜினராஜதாஸ அம்மாள் தம் புருஷன் ஆஸ்டிரேலியாவில் எங்கெங்கு பெரிய பட்ட ணங்களெல்லாம் அரிய உபந்யாசங்கள் செய்து வருகிறாரோ அந்தந்தப்பட்டணங்களில் இந்திய ஸ்திரீகளின் தற்கால முற்கால சரித்திரத்தைப்பற்றி பேசிவருகிறார். இவ்விஷ யத்தை வெகு பேர்கள் மிக ஆவலோடு கேட்பதாகப் பத் திரிகைகளின் மூலமாகத் தெரிகிறது. அவர் இந்தியாவிற்கு நவம்பர்மீ திரும்பிவருகிறார். அவருக்கு நிஜமான பிரேமை யும் சிரத்தையும் இந்தியாவிடத்தே உள்ளன. அவரை நாம் மிக உற்சாகத்தோடு வரவேற்கவேண்டும்.

ஸங்கீத பரீக்ஷை :—இங்கிலாந்தில் ஸங்கீதத்திற்காக ஏற் பட்ட ட்ரினிடி காலேஜ் பரீக்ஷகர் ஒருவர் இங்கு வந்திருந்த வரை நமது உதவிப்பத்திராதிபர் போய்ப் பார்த்ததில் இந் தியா முழுதும் ஆயிரக்கணக்கான பெண்கள் மேனாட்டு ஸங்கீத பரீக்ஷைகளுக்காகப் படித்துத் தேர்ச்சி பெறுகிறார் கள் என்பதாகக் கேள்விப்பட்டார். அவர்கள் அநேகமாய் ஆங்கிலோ-இந்தியர்களேயானாலும், இந்தியர்களும் வருஷத் திற்கு வருஷம் அதிகரிக்கிறார்களாம். ஐயோ! இந்திய சங்கீதத்திற்கு இப்படித்திட்டம் ஏற்படுத்தி பரீக்ஷகர் நியமித்து எப்போது எல்லோரும் படித்து கௌரவபட்டங் கள் பெறுவார்களோ?

TELUGU

చక్రధరశతకము.

చమత్కార సీసపద్యములు.

(1) సీ॥ శైలంబులకు నీకు పక్షి వాహనమున్న సదువకోళ్ళున్నవి నాకు రెండు।
పన్నగశయనకు నీకు ఫణిశయ్యయుండిన కట్టెమంచపు నకు కలదు నాకు॥
ఘనభాగ్యలక్ష్మి చక్కనిభార్య నీకున్న నన్ను జెప్పెడి యాలు నాకు కలదు।
సకలలోకముల రాజత్వంబు నీకున్న పృథ్వి నాకున్నది భిక్షమునకు॥
దొడ్డదొరనంచు నీవు సంతోషపడిన మేటిపలుగాకియని నేను మిట్టిపడనె।
చక్రధర ధర్మపురధామ సార్వభౌమ నరహరీ భక్తజన కల్పసాగవల్ప।

(2) సీ॥ మస్తకంబున హేమమణికిరీటము నీకు పాదునెత్తిక గుడ్డ పాగ నాకు।
శత్రులఖండింప చక్రాయుధము నీకు దొంగబుట్టల గొట్ట దుడ్డు నాకు॥
బ్రహ్మాదిదేవుల్ ప్రస్తుతించుట నీకు బ్రజనోళ్ళ దూషణ బడుట నాకు।
శతకోటి సూర్యతేజంపు దేహము నీకు రక్తమాంసకళేబరంబు నాకు॥
ఉత్తమంబైన పదవి నీవుంచుకొనియు హీనదశ నాకు జేసితివింతె చాలు॥ చక్రధర॥

(3) సీ॥ తెలిసి సంతర్పణల్ చేయనోపను గాని జారకాంతలకు గ్రాసమ్ము లిడుదు,
నర్థికి పంచె గోకైనను గాని అంతకమ్మనికి కోల్లాలు గొందు।
పాత్రులందు మాదాకరంబు చేయను గాని వేగకుంతెన కొంప్రదవించు నేతు।
భక్తిడింటికేగ బలుకరింపను గాని గరితనిచ్చినగండ్ల గప్పకొందు।
గొప్పవిటగాండ్రదెల్ల నేగురువునయ్య ధరణి నెవ్వారు లేరు నాదంటవారు॥ చక్రధర॥

(4) సీ॥ అనుకూలసతి కాని యాలు కల్గుటకంటె ననిశా బ్రహ్మచర్యంబు మేలు।
గుణహీనుడైనట్టి కొడుకు కల్గుటకంటె యెవరికుకొన్ను లేకున్న మేలు।
అన్యోన్యశత్రులౌ యన్నదమ్ములకంటె నొంటిగా బుట్టుటొప్ప మేలు।
అశనంబు నొకకుగా సాధించుటకంటె నుపవాసవృత్తిచే నున్న మేలు।
గరిమనిన్నన్న చేరనీనటనికంటె వద్దిపి నొకపాషాణమైన మేలు॥ చక్రధర॥

(FROM "VIDYABHI VARDHANI.")

స్త్రీలు—నాగరకత.

జాతియందు స్త్రీకిఁగల స్థానము ఆజాతి నాగరకతకు మానము. ఒకజాతియందు ధనవంతులను లెక్కపెట్ట నక్కరలేదు. విద్యాపీఠములను చెప్పనక్కరలేదు. నేరములను నిందితులను గణింపనొద్దు. స్త్రీదశను చెప్పిన నాగరకమును చెప్పినట్లగును.

స్త్రీ లెచ్చోట నున్నతదశయందున్నారో దేవత లచ్చట నుందురని మనువు తొల్లి వక్కాణించెను. మంచి స్త్రీలనలని సృష్టియే నాగరకతయని ఎమర్సనన్నాఁడు.

చరిత్రలను విమర్శించినచో బహుకాలమునుండి రెండు తెగల స్త్రీలు సూత్రధారిణులుగ నున్నట్లు మనకు తెలియవచ్చుచున్నది. రావణుల గన్న స్త్రీలొక తెగ. రాముల గన్న స్త్రీలొక తెగ.

మంచిని గనుటకును, చెడుగును పెంచుటకును స్త్రీ తనపై భారమును వైచికొని మోచుచున్నదని నమ్మినంతకాలము నాగరకతను సృజించునది స్త్రీయని తప్పక నమ్మవలసియుండును.

నాగరకతయనుదానికి నిర్వచనము చేయుట సులభము కాదు. అది మోటుతనముకంటె విలక్షణమైన యొకదశయని చెప్పవచ్చును. ఇరువురొకచో గూడగానే సంఘమేర్పడినది. వెంటనే నాగరకత ప్రారంభమయ్యెను. మనుష్యుఁడు ఏకాకిగనుండి నంతకాలము అతని బుద్ధిలో సోంతుజ్ఞానము మొలవలేదు. ఇతరజంతువులతో బంధములు పెంచ్చినకొలది మనుష్యునకు నాగరకత అధికమాయెను. నాగరకత పెంపుటయనగా సంఘబంధమును గ్రహించుటయని యర్థము చెప్పవచ్చును. అని యొకరనుచున్నారు. ఇది కొంతవరకు సత్యమే.

స్త్రీజాతిని పరీక్షించినచో నేదేశములోను ఈనాగరకత ఆమెయందు ఘనముగా పెరిగినట్లు కానరాదు. ప్రతిష్ఠాపనలు, యుద్ధములు, కళలు, రాజ్యములు, వాణిజ్యములు, అన్నియు నీనాగరకతలో నిమిడియున్నవి. వానిని గొల్చుట నాగరకతను అవి ఇచ్చిన బలమును గొలిచినట్లే యగును.

జాతులయొక్క యీనాగరకతారాశికి స్త్రీయెంత చేర్చెను? పురుషుఁ డెంత చేర్చెను? అని విచారింతము.

స్త్రీ అచ్చుయంత్రమును గనిపెట్టలేదు. రైలుబండిని గనిపెట్టలేదు. తంతిసమాచారములను తెలుపు సాధనములను గనిపెట్టలేదు. ప్రపంచములో నందఱును స్త్రీలేయై యుండినయెడల నాగరకత రేపు యుదయింపక యుండెడిదని యొకరనుచున్నారు.

నిజముగా వస్తునిర్మాణమే నాగరకమైనచో యథార్థమైనదే అతనివాదము. అయితే శాంతి, ప్రేమ, ఆనందము అనునవి ప్రపంచములో నున్నవి. నాగరకత సంపూర్ణముగా పెరిగినది అనియేనాఁడు చెప్పవచ్చును? అందఱు మేలు నామేలు అన్నమంత్రము ప్రతిమనుష్యుఁడు జపించునాఁడే.

స్త్రీ పడిన కడగండ్లు, పొందిన పారతంత్ర్యము, మనకు దుఃఖమును గలిగించుచున్నవి. ఒకప్పుడు సహవాసముగా అడవులలోఁ దిరిగి జీవించుచుండిన స్త్రీలే వీరు అని చరిత్రకారుఁడు చెప్పినప్పుడు దుఃఖము అధికమగుచున్నది. వేదమంత్రమును వినఁగలవారు వీరి పూర్వదశను ఎఱుంగఁగలరు.

హిందూ స్త్రీల హైన్యముయొక్క యారంభము తురకలదండయాత్రలకు పూర్వమే కానవచ్చుచున్నది. హిందూ స్త్రీ ఈదినములలోఁ గ్రుంగిపోవుచున్నది. బాల్యవివాహములవలన నని దేశహితులందఱు నొప్పికొందురు. హిందూ స్త్రీలు బిడ్డలైయున్న దినములలోనే బిడ్డలఁ గనుచున్నంతకాలము, హిందూభూములపై దుర్బల ప్రజ మసలుచున్నంతకాలము, హిందూదేశము అడుగునబడి యుండక తప్పదు. "దేశమున నవసరమైనదేది" యని యడిగినప్పుడు యూరోపు ఖండమును చేతబట్టి ఆడించిన యొక గొప్పవాఁడు "తల్లులు తల్లులు" అని చెప్పెను. ఒక బానిసగాని, ఒక బిడ్డగాని, ఒకవిద్యావిహీనగాని మంచితల్లి కానేరదు. జాతుల నాగరకతాంకురమును పెంచినను ఎండఁబెట్టినను తల్లులే. జాతులదశకు ఆకారమును దీర్చు శిల్పులు తల్లులే. బిడ్డశరీరమును పెంచినతల్లియే బుద్ధిని హృదయమును పెంచుచున్నది. పెంపఁగలిగినయోగ్యతలు తల్లికుండెనా అవి పెరుగును. తల్లికి యోగ్యతలు లేవా అవి నశించును. విద్యారహితలు రోగపీడితలు, ధైర్యహీనలు, శుష్కహృదయలు అయినతల్లులు విద్యారహితులు, రోగపీడితులు, ధైర్యహీనులు, శుష్కహృదయులు అయిన పుత్త్రులను గనుచుందురు. తల్లియోగ్యతలు వ్యత్యస్తములైనచోఁ బుత్త్రులగుణములు వ్యత్యస్తములగును.

బలముకంటెను గుణము బలవత్తరము. రాజులు, మంత్రులు, సేనాపతులు బలమును వినియోగింతురు. స్త్రీలు, కవులు, వేదాంతులు గుణమును వినియోగింతురు. వారిజాడలకంటె వీరిజాడలే జాతులదశాసైకతస్థలములపై ప్రస్ఫుటములుగా నున్నవి.

యూరోపుఖండములో వాఙ్మయక్షేత్రమున స్త్రీ ప్రవేశించినతోడనే అది నిష్కల్మషమైనది. స్త్రీలు చదువుదురని గ్రంథకర్త గ్రంథమును నిష్కల్మషముగ వ్రాయుచున్నాఁడు. ఈయెఱుక లేని శ్రీహర్షుఁడు, శ్రీనాథుఁడు, శేషము వేంకటపతి తమ గ్రంథములను పచ్చిబూతులతో నింపి కలుషితములఁ జేసిరి. ఇప్పటికిని యట్టిగ్రంథములనే మనవారు వ్రాయుచున్నారు. నాగరకతకు పురుషులేగాక స్త్రీలును దోహదమును చేయుచున్నారు. ఇరువురు కలసినగాని నాగరకత పొడమదు. పురుషప్రపంచము క్రుంగిన స్త్రీప్రపంచముతోఁ గ్రుంగును, లేచిన స్త్రీ ప్రపంచముతో లేచును. చెన్నపురి పురపాలకసంఘమున నిటీవలనే స్త్రీ సభ్యురాలేర్పడినది. ఇకను సంఘము తప్పక నిష్కల్మషము కాఁగలదు.—త్రిలిఙ్గ

వృత్తాంతములు, వ్యాఖ్యలు

ఓఢ్ర బీహార దేశములలో స్త్రీలకు గలిగిన అనుకూలము.

ఓఢ్రబీహార రాష్ట్రీయముయొక్క శాసన సభలో సంస్కరింపబడిన మ్యునిసిపల్ చట్టమిప్పుడే మంజూరు చేయబడియున్నది. మొట్టమొదట ఈ చట్టములో స్త్రీలకు ఎన్నికాధికారము లేకుండు లాగున వ్రాయబడియుండెను. పిదప కమిటీవారి ఆలోచనకు వచ్చినపుడు మెట్రిక్యులేషన్, సంస్కృతము లేక అరాబిక్ భాషలలో తేరిన స్త్రీలకు ఎన్నికాధికారమివ్వవచ్చునను యంశమా చట్టములో చేర్చబడెను. ఈ యంశము శాసన సభ తీర్మానమునకు వచ్చినపుడు బహు తీక్ష్ణమైన చర్చ జరిగెను. ఈ నియమమును తీసివేయవలసినదని వృద్ధ మహమ్మదీయ శాసన సభ్యుడొకడు సూచించెను గాని యీ సూచనకు 19 మంది అనుకూలముగాను 31 మంది విరుద్ధముగాను యేర్పడినందున బహుజన సమ్మతి విధి ననుసరించి ఆ సూచన పడి పోయెను. వీరివలన స్త్రీ స్వాతంత్ర్య పక్షము వారి కంతయు చాల తృప్తియును సంతోషమును గలిగినవి. పిదప పురుషులకు విధించిన యోగ్యత ననుసరించి స్త్రీలకును ఎన్నికాధికారమును (అనగా స్వత్తు ననుసరించి) కలుగ చేయవలయునను ప్రయత్నమొకటి ఉపాయముగా చేయబడెను గాని అది సఫలముకాలేదు. ఈ ప్రయత్నము స్త్రీ పక్షపాతులైన బాబు దేవకీ ప్రసాదు, రాయి బహదూర్ పూర్ణేందు నారాయణ సింహ గారిచే చేయబడెను. యూరోపియన్ మరియు భారతీయ క్రైస్తవ మతమునకు చేరిన స్త్రీలకు మాత్రమే ఎన్నికాధికారము నివ్వవలయునను యొక ప్రయత్నముకూడ శాసన సభలో జరిగెను గాని ఘనత చెందిన యం. సీ. దాస్ గారి సుసమ్మతమైన భాషణమువలన నా ప్రయత్నము విఫలమైనది న్యాయమనియే తోచెడిని. కమిటీ వారి తీర్మానము చివరకు చర్చకు వచ్చి 21 మంది ప్రతికూలముగాను 40 అనుకూలముగాను యేర్పడినందున స్త్రీలకు ఎన్నికాధికారము నిచ్చు నియమము చట్టములో స్థిరముగా చేర్చబడెను. కడచిన నవంబర్ నెలలో జరిగిన శాసన సభలో స్త్రీల ఎన్నికాధికారమునకు విరుద్ధముగా అభిప్రాయమునిచ్చిన ఎనిమిది మంది సభ్యులిపుడు అనుకూలాభిప్రాయము నొసంగుట చాల తృప్తికరమైయున్నది. పురుషులకంటె స్త్రీలకెక్కువ యోగ్యతను ఎన్నికాధికార విషయమున విధించుట న్యాయముకాదు కావున వారిరువురికిని సమానమైన యోగ్యతను విధించు విషయము చర్చకు వచ్చి అనుకూలముగా తీర్మానింపబడియుండుటకు చాల సంతసించెదము. బీహారు దేశమున స్త్రీలలో నెక్కువ ఘోషా పద్ధతియు, విద్యావిహీనతయు యుండుటవలన ఈ ప్రథమ సాధనమంతవరకు సంతసనీయము[illegible]. మహిళా భారతీయ సమాజము తరఫున మిసెస్ కజన్సుగారు గత సంవత్సరము రెండుమాసములు బీహార దేశమున పని చేసిరను విషయము పాఠకులకు జ్ఞాపకముండవచ్చును. అప్పుడే పాట్నా నగరమున మహిళా భారతీయ సమాజముయొక్క శాఖయొకటి యేర్పడినది. దానికి మిస్. ఏస్. బి. దాస్ గారు అధ్యక్షులైయున్నారు. ఆమెగారి తండ్రియే బీహారదేశపు స్త్రీలకు ఎన్నికాధికారము కలుగుటకు మూల పురుషులైయున్నారు. ఈ ప్రయత్నములన్నియు స్త్రీలకు జయము కలుగుటకు కారణములయ్యె. బీహార దేశము వంగదేశమునకు మాదిరియై నిలిచినది. రాబోవు కల్కత్తా మ్యునిసిపల్ చట్టములో వంగదేశపు శాసన సభ్యులకు పరీక్షయున్నది.

సర్ విఠల్‌దాస్ థ్యాకర్సీగారి మరణము

శీలము ఔదార్యమూర్తియును పరోపకారియును యగు సర్ విఠల్‌దాస్ థ్యాకర్సీగారి అని కీర్తితమైన అకాల మరణము వలన భారతీయ స్త్రీ బృందమునకే చాల నష్టము కలిగినది. అతడు బొంబాయి, పూనా నగరపు స్త్రీల యభివృద్ధి విషయమై చాల శ్రద్ధ పుచ్చుకొనుచుండెను. ప్రొఫెసర్ కర్వేగారి భారతీయ మహిళా విశ్వవిద్యాలయమునకు (Indian Women's University of Prof. Karve) 25 లక్ష రూపాయలకంటె యధికముగ నతడు ద్రవ్యదానము నొసంగెను. పూనా, బొంబాయి నగరములలోనుండు సేవాసదనములు ''పలుమారా యుదారచిత్తునివలన సహాయము పొందినవి. ఇటీవల నతడు చేసిన దానములలో బొంబాయి నగరమున భాటియా తెగవారి మాతృ మరియు శిశు సంరక్షణోద్యమము ఆఖరు దానమైయున్నది. ''స్త్రీ ధర్మము'' యొక్క ముద్రణాధనమునకతడు అక్కరగా సహాయము చేయుచుండెనుగాన నతని మరణమునకు వగవవలసియున్నది. అతడు భారతరాష్ట్రీయ శాసన సభలో సభ్యుడైయుండుటేగాక గౌర్నమెంటువారి న్యాయవ్యవహార విషయమైన సితిని నిర్భయముగ యాక్షేపించుచు సర్కారు ఉద్యోగస్థులుకాని సభ్యులకు సహాయభూతుడై యుండెను. రాజకీయ పరోపకార, వ్యాపార సంఘములలోని తని మరణమువలన గలిగిన నష్టమును పోగొట్టుకొనుట కష్టము. మనోహరులైన యతని చిన్న భార్యకు ఆటలయందు గల అపేక్షను ప్రోత్సాహ పరచుచు (ఆమె బ్యాడ్మింటన్‌లో చాల నిపుణురాలు) ఎంతయో వీరసహచారునివలె వర్తించుచుండెను. జ్ఞానము సంపాదించు యాశలోను, దేశాటనఆశయందును, సాంఘికోద్యమములయందును ఆమెకు చాల సహాయభూతుడై యుండెను. ఆమెకు గలిగిన యీ వియోగ దుఃఖమునకై చాల వగచెదము.

పట్ట పరీక్షలోను త్తీర్ణులైన బాలామణులు

విశ్వవిద్యాలయముల వార్షికోత్సవ మాయా నగరములయందిపుడు జరుగుచున్నది. వాటిలో బాలురతో పాటి బాలామణులు సయితము పట్ట పరీక్షలోను త్తీర్ణులగుచుండుట కడు సంతసకరమై యున్నది. సంఖ్యయందు తక్కువైనను యోగ్యతలో బాలురతో సమానముగాను కొన్ని సందర్భములలో వారికన్న నధికముగాను బాలికలు విద్యానైపుణ్యతను కనపరచుచున్నారు. కల్కత్తా నగరమున ''సకీనా ఫరక్ సుల్తాన్ మువాయిజద'' యను మహమ్మదీయ యువతి బి. ఏ. పరీక్షలో నుత్కృష్టమైన గౌరవములతో నుత్తీర్ణురాలైయున్నది. ఆమె సోదరి. రోమన్ మరియు హిందూలాలో, అందరికన్న నెక్కువ సంఖ్యలను సంపాదించి బి. యల్. ప్రథమ భాగములో మొదటిదియై కడతేరినది. మదరాసులో ఆరు మంది మాత్రమే ప్రథమ తరగతి గౌరవ పట్ట పరీక్షలో ఇంగ్లీషులో కడతేరిరి. వారిలో నిద్దరు యువతులు ద్వితీయ తృతీయ స్థానములను పొంది కడతేరియున్నారు. ఇతర

విద్యాలయములలోను ఇట్టి ఫలములే కొన వచ్చుచుండుటచే "స్వజాతి గౌరవమువలన మామనసు పొంగుచున్నది. ప్రతి వార్షికోత్సవకాలమందును తమ పట్ట పరీక్ష పత్రికను పుచ్చుకొనుటకై సభాధ్యక్షులవద్దకు బాలామణులు నడచుచుండ ప్రమోదకరతాడనము లతిశయముగ మ్రోగుచుండుట కడు సంతసనీయంబైయున్నది. మదరాసులో పట్టపరీక్షలోను త్తీర్ణులైన యువకులు 1400 మందియుండిరి. వార్షికోత్సవకాలమున తమ పరీక్ష పత్రికను పుచ్చుకొనుటకై అధ్యక్షుని సమీపమునకు 40 మంది బాలామణులు వెళ్లినపుడంతయూ ఆయువకులు ఆసనములనుండి పైకి లేచి ప్రమోద కరతాడనముల జేసిరి. భారతీయ పురుషులకు స్త్రీలయందు గల గౌరవ బుద్ధిని యీ విషయము సూచించుచుండుటయే గాక వారు విద్యావతులు కావలయునను ఆశ పురుషులకున్నదని వెల్లడి చేయుచున్నది.

వైద్య పట్ట పరీక్షలో తేరిన బాలామణులు.

మదరాసు క్రిశ్చియన్ మహిళా కాలేజిలో నూతనముగ వైద్య పరీక్షలో తేరిన బాలామణులను సత్కరించు నిమిత్తమేర్పరచబడిన సభలో చెన్నపురి మహిళా వైద్యశాలాధ్యక్షురాలగు మిసిస్ బీడన్ గారు బలముగా ప్రసంగము చేసిరి. ఆమెగారు ఈ సంవత్సరము 20 మంది పురుషులు ఒక స్త్రీ మాత్రమే వైద్య పట్ట పరీక్షలో తేరినందుకై చాల వగచిరి. ఇండియా దేశములో ఒక లక్ష ప్రజకు ఒక వైద్యుడున్నాడనియు, కోటి ప్రజకు ఒక స్త్రీ వైద్యురాలై యున్నదనియు ఆమెగారు వచించిరి. పశ్చిమదేశములలో వైద్య పట్ట పరీక్షలో కడతేరినవారు కొన్ని సంవత్సరములవరకు ఏదియో యొక ఆస్పత్రిలో జేరినన్నూ తన పరిశోధనను జేయువాడుక కలదు. ఇండియాలో పురుషులలో నట్టి వాడుకయున్నను స్త్రీ వైద్య లట్టి పనికి పోవుటలేదు. పరిశోధన కార్యమువలననే స్త్రీ వైద్యులనేక రోగములను నివారింప నేర్చుకొనెదరు. ఇదిగాక వైద్య పరీక్షకు విస్తారముగా చదువవలెను. ఇతర వృత్తులకన్న వైద్య వృత్తిలో స్వతంత్ర జీవనమునకెక్కువ యవకాశముండును. వైద్య పరీక్షలో తేరిన స్త్రీలు నిర్బంధమైన ప్రాథమిక విద్యాశాలలలోను సర్కారు వారి వైద్య మరియు ఆరోగ్య ఇలాఖాలలోను ఉద్యోగములను సంపాదింప వీలున్నది. లోకోపకారనీతినుండి సయితమీ వైద్యవృత్తి చాల మంచిదిగాని అనేక స్త్రీలు ఈ వృత్తిని వలంబించి తగుమైన యోగ్యతను సంపాదింతురు గాకయని ప్రార్థించిరి. ఈ ప్రార్థనను మన దేశమందంతటను వ్యాపింపజేయుట యవసరము.

శిశు విపత్పరిహార కార్యము.

మొన్నిమొన్న ఇంగ్లాండులో జాతీయ శైశవ వారమొకటి జరుపబడెను. దాని వృత్తాంతము ప్రచురింపబడియున్నది. ఇండియాలో 1911 సంవత్సరములో ఇంగ్లాండుకన్న రెండు వంతులు శిశు మరణములు సంభవించుచుండుటచే పై సూచింపబడిన వృత్తాంతము నిదేశమున జనులధికము చదువుట యవసరము. ఆసంవత్సరము శిశు విపత్పరిహార కార్యమేమియు ఇంగ్లాండులో జరుగలేనందున ఒక సంవత్సరము వయసులోపలున్న వేయింటిలో 130 మంది శిశువులు మృతి నొందిరి. బొంబాయి నగరమున వేయింటిలో 600 లును ఇండియాలో నంతటి సామాన్యముగా 300 ను శిశు మరణములు జరుగుచున్నవని తెలియవచ్చెనని శిశువిపత్పరిహారకార్యము చక్కగ జరిగిన 1921-వ సంవత్సరమున వేయింటిలోనికి శిశువులు మాత్రమే మృతి నొందిరనే తెలియవచ్చుచున్నది. ఆరువందలు, మూడు వందలు శిశు మరణ సంఖ్యలను 83-కి దించుకొనుటకు ఇండియా దేశమునకెప్పుడు సాధ్యపడునో తెలియదు.

ఆస్ట్రేలియాలో మనసంపాదకురాలు.

మన సంపాదకురాలగు మిసస్ జినరాజ దాసాగారు తన భర్త వెళ్లి శ్రేష్ఠమైన యుపన్యాసములను చేయుచుండు స్థలములలోనంతటి "ప్రాచీన మరియు అధునిక భారతరమణుల" అనువిషయమై ప్రసంగములు చేయుచున్నారు. ఈ విషయము ఆస్ట్రేలియా దేశములో చాల కుతూహలమును శ్రద్ధను పుట్టించుచుండుటే గాక వార్తాపత్రికలలో సయితము సకలము వ్రాయబడుచున్నయది. మన సంపాదకురాలు నవంబర్ నెలలో మన దేశమునకు రావచ్చునని నిరీక్షించుచున్నది. ఆమెగారి ప్రీత్యభిమానములీ దేశముపై యధికముగ నుండుటచే ఆమె రాకను సాదర పూర్వకముగ నిరీక్షించెదము.

గాన పరీక్ష.

పాశ్చాత్యగానములో పరీక్ష చేసి యోగ్యతా పత్రికల నిచ్చు నిమిత్తమీ దేశమునకు లండన్ నగర ట్రినిటీకాలేజీవారిచే పంపబడియుండు ప్రసిద్ధయౌ పరీక్షకురాలని అక్టింగ్ సంపాదకురాలు దర్శించినది. ఇండియాలో వేల కొలది బాలికలు గాన పరీక్షకు పోవుచుండుటనుగని ఆశ్చర్యమైనది. అయితే, ఆ బాలికలు "ఆంగ్లో ఇండియన్" తెగవారు, ప్రతి సంవత్సరము వారి సంఖ్య వృద్ధియగుచున్నది. భారతీయ గాన విద్యలో నిట్టి పరీక్ష క్రమమేర్పడి యనేక బాలికలు పరీక్షకు వెళ్లి యోగ్యతా పత్రికలను పొందుపద్ధతి యెప్పుడేర్పడుచున్నదో తెలియకయున్నది.

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Women's Indian Association

Branch Reports:

Bangalore: The Branch has held 17 meetings. At first these meetings were once a fortnight but they are now held every Saturday. One hour is devoted to religious study and the remainder of the afternoon is spent is sewing banyans or jubbas for babies in aid of the Care Committee of the Child Welfare Scheme. These are prepared of either old or new cloth brought by the members themselves and are distributed amongst very poor mothers for their infants. There are now 20 regular members and when rattan work is again started many more members are expected to join.

Tuticorin: For some time sickness in almost every member's house prevented regular meetings but these have now begun again and two were held in August, one at the Mittathar's House and the other at the Sub-Judge's. The Secretary reports that "Stri-Dharma" is a valuable help to their meetings.

Bellary: For three or four years this Branch did valuable work for the girls related to its members by providing a school for them called the Vasanta National Girls' School. It was most unfortunate that no Hindu lady could be got as a teacher, and local circumstances led to the dismissal of the Christian teacher, so that now the school has been closed pending the engagement of a suitable teacher. The members are very anxious that Compulsory Elementary Education should be applied to the girls of their town.

Bombay: Two hundred rupees have been received from this, our largest Branch, as its annual contribution of subscriptions collected. The Secretary and Treasurer are very thankful for the amount and take the opportunity of requesting the Secretaries of other Branches to send in the annual dues of their Branches.

South Chittore: A new Branch has been formed here of which Mrs. Gnanaprakasa Mudaliar is the President and Mrs. Ramaswami Mudaliar, the Secretary. We wish the members who are meeting weekly every success in their organisation for mutual self-development.

Headquarters: Letters have been sent to the candidates for the Madras Municipal Council requesting them to state their views in regard to the inclusion of girls in the Madras Compulsory Education Scheme, regarding prohibition, and regarding their support of health schemes for the city. A Circular letter has been sent to all Branches. Comminications have been made to various Municipalities regarding compulsory education for girls, and with representative men and women in Bengal, Behar and the U. P. Provinces concerning the Municipal and Provincial franchises of those Provinces.

At the request of the Municipal Councillor who has drafted the Compulsory Education Scheme for Cocanada, Madras Presidency, Mrs. Cousins visited that town and spent three days there. She interviewed the Rani of Pithapur, the Chairman of the Municipal Council and many of the influential men and women of the town. A public meeting of the women was held in the Town Hall in the afternoon and after it one for men at which Mr. Seshagiri Rao, M. L. C., presided. Both were well attended and drew public attention vividly to the demand for the application of the compulsory elementary scheme to girls and boys alike. Three special meetings of the Council on the subject have since been held, the last of which was open to the public and a vote of the audience was taken on the subject. The matter is still undecided.

During her visit Mrs. Cousins was shown over the fine Club House and compound of the Cocanada Ladies' Club and also the office and weaving shed of the Women's Congress Committee which is organising and stimulating homespun yarn and the making of khaddar in large quantities. It was noticeable that almost every woman at the meeting wore a khaddar saree.